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## Theological.

### SERMON.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—*Phil. ii.* 12, 13.

In these words, the Holy Spirit teaches us the doctrine of divine grace, and that of human agency. And it is only by a connected view of both these scriptural doctrines, that we are prevented from presumption on the one hand, and despair on the other. If God, for instance, had merely proclaimed his own grace, without issuing any commands to mankind, it would have been needless for us to use any efforts. Our case would then have resembled that of the Israelites upon the banks of the Red Sea, when the injunction was given to them: "Fear not; stand still, and see the salvation of the Lord, which he will show you to-day. The Lord shall fight for you, and ye shall hold your peace."—*Exod. xiv.* 13, 14.

If, again, practical exhortations had been issued, without any revelation of the grace of God, our language would have resembled that of the Philistines, when the ark of God was brought into their camp: "Wo unto us! who shall deliver us out of the hand of these mighty Gods?"—1 *Sam. iv.* 8. But unite the two doctrines, and the sentiments and feelings of a Christian become, like those of Hezekiah, when he gathered the captains of war together, and spake comfortably unto them, saying: "Be strong and courageous; be not afraid of the king of Assyria, nor for all the multitude that is with him. With him is an arm of flesh; but with us the Lord our God, to help us and to fight our battles."—2 *Chron. xxxii.* 7, 8.

I shall attempt,

I. To define the doctrine of divine grace, relative to man's salvation, as expressed in these words. *It is God that worketh in you, both to will and to do of his good pleasure.*

And,

II. To explain and enforce the exhortation contained in these words: *Work out your own salvation with fear and trembling.*

1. We are to attempt to define the doctrine of grace relative to man's salvation, as expressed in these words: "*It is God which worketh in you, both to will and to do of his own good pleasure.*"

These words are made more plain by a small transposition of them: It is God that, of his good pleasure, worketh in you, both to will and to do. As if St. Paul had said, every good is freely given of God, and no man deserves anything from him; yet, as it pleaseth him, so he deals out to man those measures of mental and corporeal energy which he sees to be necessary—giving to some more, and to others less; but to all what is sufficient for their salvation. This position, and the meaning of the words, removes all imagination of merit from man, and gives God the entire glory of his work; while it shows his motive to work lies wholly in himself, in his own mere grace, and unmerited mercy. By this alone, he is impelled to work in man, both to will and to do.

This expression, both to will and to do, is capable of two interpretations, says Mr. Wesley. First. To will, may include the whole of inward; to do, the whole of outward religion. And if it be thus understood, it implies that it is God that worketh both inward and outward holiness. Secondly: To will, may imply every good desire; to do, whatever results therefrom. And then the sentence means, God breathes into us every good desire, and brings every good desire to good effect. And surely it must hide pride from our eyes, if we know and feel, that the very first motion of good is from above, as well as the power which conducts it to the end.

My brethren, as many have grievously puzzled themselves with this question (I speak in reference to the will and power of human beings), permit me to state it in a plain, rational, and scriptural point of view. The power to will and to do comes from God: the use of that power belongs to man. He that has not gotten this power, can neither will nor work: he that has this power can do both.

But it does not necessarily follow that he who has these powers will use them. The possession of powers does not necessarily imply the use of those powers. You can easily conceive that a man might have them, and not use them; or he might even abuse them. God has given us feet, but we may refuse to walk. He has given us eyes, but we may shut them, and refuse to see. He has given us ears, but we may close them, and refuse to hear. In like manner, he has given us power to will, and to perform good; but we may neglect this gift of God, or we may stir it up and improve it. Hence the accountableness of man. Hence, also, this exhortation, which,

II. I shall endeavor to explain and enforce: *Work out your own salvation with fear and trembling.*

Here we may observe, that the very first word of the exhortation gives us a notion of the duty enjoined. The work of salvation is no lazy man's business, but a work of difficulty, which requires close application and constant labor. Are all the efforts of life devoted to the attainment of wealth, of trash, which perisheth in the using; and shall we expect to obtain heaven by a mere accident? No, brethren, he who made us without ourselves, will not save us unless we save ourselves from this untoward generation; unless we ourselves fight the good fight of faith; unless we agonize to enter in at the straight gate.

"Lord, shall we lie so sluggish still,
And never act our part?"

Shall we be

"So careless to secure the crown,
Christ purchased with his blood!"

It is implied in the text that it is possible for man to work out his own salvation. And this intelligence is of the utmost importance, seeing that the Scriptures represent all men not only as sick, but dead in trespasses and sins. But this is no longer an excuse for indolence, since God can and does quicken; and there is no man, unless he has quenched the Spirit, who is wholly void of the grace of God. Every one has some measure of that light, which, sooner or later, more or less, enlightens every man that cometh into the world. Therefore, inasmuch as God works in you, you are now able to work out your own salvation. Every true believer can say (and faith is in the power of every man, or it would not be made the condition of our salvation), "I can do all things through Christ, which strengtheneth me."

Again, the exhortation implies the necessity there is (according to the economy of God relative to our salvation), that we should work out our salvation. Suffer me to give you the general rule on which God's gracious dispensations invariably proceed: "Unto him that hath, shall be given; but from him that hath not," doth not improve the grace already given, "shall be taken away that which he hath."

I would enforce the exhortation, by reminding you of the excellency of the object, and that is *salvation*, which begins with what is called preventing grace, including the first wish to please God, and the first dawn of light concerning his will. All these imply some tendency towards life, some beginning of deliverance from a blind, unfeeling heart. It is carried on by convincing grace, commonly called repentance, which brings a larger share of self-knowledge, and a further deliverance from the heart of stone. Afterward we experience, by grace, through faith, the proper Christian salvation, consisting of two parts, justification and sanctification. By justification we are saved from the guilt of sin, and restored to the favor of God. By sanctification we are saved from the power and root of sin, and restored to the image of God. O, brethren shall we not seek these blessings? Shall the cool lectures of the schoolmen fire the soul of the student with an ardent wish to explore the field of science? Shall the glittering tinsel of fortune's plume fire the beholder with enthusiastic desires to fly round the circle of wealth; and shall the minister of Jesus Christ, who alone teaches the science of salvation, have to address the uninterested and unfeeling multitude? Consider, brethren, it is your own salvation which you are exhorted to work out. The most laborious servitude is rendered tolerable, by an assurance that we shall receive its entire ample product. In the work of salvation, we secure our own peace and happiness, both in this life, and in that which is to come; and unless we work out our salvation, we plunge our souls into guilt and fear in this world, and into eternal despair in the next. Solemn thought! Hence, says the apostle, work out your own salvation with fear and trembling.

Consider the difficulty of the work, and the danger of miscarriage — how many mountains of difficulty to pass over; how many open enemies, as well as foes in ambush, how many difficult duties to perform, exposed, as we are, at once to the attacks of the devil, our common enemy, and also to our own hearts' lusts. Ah, brethren, we have cause to fear and tremble. Yet the apostle does not refer to the paralyzing fear of the coward, nor yet the servile fear of the slave. But he refers to that fear that accords with happiness and filial affection—a fear that "a promise, being left us of entering into his rest, we should come short" of it, and lose the eternal opportunity of seeing, praising, and adoring Jesus, which, to the child of God, is the highest imaginable idea of heavenly happiness; a fear of offending our God, to whom we are so much indebted for what he has already done for us. There is nothing which the ingenuous child fears more than to offend and wound the feelings of an indulgent parent. Hence, says the apostle, in the 15th verse, "that ye may be the sons of God without rebuke;" persons against whom no charge of transgression can be justly laid.

My brethren, we have endeavored to give you a scriptural view of this subject, in which you must have discovered that you are accountable beings. And let me now observe, that every moment of life is full before God, and we are either working our salvation, or destruction:

"Man is the maker of immortal fates."

Would it not be well to pause, and inquire, what we may reasonably expect to be the issue of our conduct?

Consider, man, you have but little time to spend, and the work which you have to do is of the utmost importance. Seeing that you are unable to accomplish it without assistance, behold God himself comes to your assistance. Shall we, then, on whom heaven has lavished its bounties in so many ways, be sluggish, and pass through the whole of life, without feeling solicitous about the crown Christ purchased with his blood? Shall heaven

"All lavish of strange gifts to man,"

be requited with so much ingratitude and baseness?

Have you begun in earnest the work of your salvation? Your situation, if you have not, is really awful. You are a neglecter of salvation. But if you have begun the work, do you feel that you are still continuing to strive? Have you shunned the snares which make the Christian tremble only to behold, or have you fallen into the snare of the devil?

## Communications.

For the St. Louis Christian Advocate.

### Mothers—Their Influence on Children—All Human Greatness Proceedsf m them.

When Napoleon proposed that to restore the glory and prosperity of France, they only needed good mothers, he at once evinced the depth of his wisdom and the care of his observation. To *know* one's *true* sphere, is the first grand step towards accomplishing the mission of life. Then, and only then, can we, with an appreciation of our calling, direct our energies to the accomplishing of that object. With this stand-point, knowing our calling, our purpose is settled, our aims directed to the end.

When a united people commit to the hands of a select few the moulding, developing and directing of the ground work and principles of a nationality, an empire, it is certainly an evidence of appreciation of *their* worth. And, if this be so, how much more is *woman* honored by the great Creator! To her plastic hands is committed the moulding of every stone in the temple of liberty. The finest polish, the nicest shade is the beautiful touch of her tiny hand. The most delicate feature is the reflection or perspective of her inner soul. Every hue of the finest character is the faint type of her mind. "*The woman moulds the man!*" This is an axiom. It is incontrovertible. Having heard this so often, and anxious always to test popular sayings by fact and experience, and now and then having seen brief statements to that effect, and aware that people are easily led to found axioms on slender arguments and very inadequate data, I have kept this idea before my mind for some years, in reading history and the lives of the great, and now will lay before the reader a partial result of my examination:

Lord Erskine, "one of the most ready and eloquent speakers of his age," the statesman that startled judges on their benches, had an extraordinary mother. She was frugal, industrious, talented, noble.

Geo. Canning, the most adorned orator, one of the best statesmen, and the most finished writer of English diplomatists, had a mother, says his biographer, "of extraordinary force of character." (See British Eloquence, pp. 851, 858. Mackintosh's Essays, p. 239.) What Sir James says of him is so true of some at the present time, I can not omit it: "Had he been a *dry* and *meager* speaker, he would have been universally allowed to have been one of the greatest masters of argument; but his hearers were so dazzled by the splendor of his diction, that they did not perceive the acuteness and the occasionally excessive refinement of his reasoning." The biographer of Burke often has to dwell on the same fact, and indignantly remarks, if I remember correctly: "Dullness is not depth" —a fact not understood by all. The great critic, scholar and sublime writer, Augustus William Von Schlegel's mother was such a woman, and it is said in his memoir, his "early promise of a generous and virtuous disposition was carefully nurtured by religious instruction of his mother, an amiable and highly gifted woman." She was the no less honored in her other son, Frederick, one of the national boasts of Germany. The mothers of Calvin, Wesley, Luther, &c., were women of great moral and intellectual worth. Wesley's mother was truly an extraordinary woman. Chalmers' was, also. Every reader is familiar with the fact that the mother of the Gracchii, of Rome, trained them with all possible care, and called them her jewels. Tacitus tells us, in his brilliant Life of Agricola, that his mother was of this class. I have not got it before me now, to give the page.

Of Helena, the mother of Constantine the Great, the great theologian and ecclesiastical historian, Theodoret, born A. D. 387, says, "Her piety was reverenced by all, and who was most highly blessed in her maternal capacity, having been the means of producing that great light, which she still nourished by religious counsels." (Hist. Eccles. Lib. 1 c. xviii. See, also, Neander, vol. ii., p. 5 and 341, and notes infra.) The mother of the Emperor Valentinian II. led him at her will, great as he was, and led the party of the Schismatics in the Arian controversy. (Neander, Church Hist., vol. ii, p. 423.) Her name was Justina. This sainted divine, Neander, so pious, so truthful, so devoted, thus writes: "From such wives and mothers, the true religious instruction of the husband, or, at least, the pious education of the children, often proceeded. By them the first seeds of Christianity were planted in the souls of those who afterwards produced great effects, as backers of the Church. The pious Nonna, by her prayers, and the silent influence of the religion which shone through her life, gradually won over to the gospel her husband, Gregory, who had belonged to an unchristian sect, and he became a devoted bishop. Their first-born son, whom they had long yearned after, was carried, soon after his birth, to the altar of the Church, where they placed a volume of the gospel in his hands, and dedicated him to the service of the Lord. The example of a pious education, and this early consecration, first received from his *mother*, of which he was often reminded, made a deep impression on the son. This impression abode upon him while exposed, during the years of his youth, which he spent *in Athens*, to the contagion of paganism, which then prevailed." This son became the great Church-teacher, Gregory of Nazianzum. His mother fell dead while at prayer. (Vol. ii. p. 226.)

Theodoret (Greek, *Theodoraetos, given by God.*) The above-named champion of the faith, whose works are too numerous to be named, besides his commentaries, was blessed with a mother who was thus spoken of by his biographer: "Little is known respecting the childhood and early youth of Theodoret, except that his mother, who seems herself to have been a remarkable character, dedicated him to God from his very cradle." And what of the mother of the renowned St. John Chrysostom, the commentator—"the golden-mouthed orator?" The pious Anthusa, his mother, a widow, retired from the world, to raise her son in the fear of God. To devote her whole life to the education of her son, being left a widow at twenty, she never married, and the result was, to hand her own name down the ages to come, as the mother of the most powerful minister that ever opened his lips, and received of Theodoret the title, "The Great Luminary of the World." (B. V., c. xxvii. p. 235.) Monica, "the submissive, amiable, and gentle-spirited" mother of the matchless patristic commentator and doctrinal expounder, St. Augustine, "softened the temper of a violently-passioned husband," and instilled in the young heart of her son the seeds of gospel truth that can never be estimated in the abundance of the crop. Hence, says Neander, "To make their children early acquainted with the Holy Scriptures was considered, by such mothers, as a task which belonged *peculiarly to them.*" (Church Hist., vol. ii. p. 227, by Torreg.) Anna consecrated Samuel to the service of God from his birth. Moses' mother was a most extraordinary woman. The mother of John the Baptist was also noted for her piety and devotion. But it is needless to continue the list. No doubt, Socrates and Aristotle; Plato and Cicero; Locke and Bacon; Galileo and Newton received their impress from their mothers. Had I time, I would examine all of these, to see. It *is* true of Bacon; for, since writing the above, I take down his Life, from a shelf above my head, to see if I had marked any notice of his mother; and, true to my practice, I have. His mother "was skilled in the Latin and Greek tongues * * * and possessed such facility in French and Italian as to pronounce and translate those languages with ease and correctness. There can be little doubt that Bacon, like many other great men, inherited a large portion of his abilities from his mother, and that she mostly contributed to fashion the infant stream of his thoughts, and give them a healthy direction." (p. 14.) Of the care with which Washington was reared, nothing need be said. Milton's mother is said, by his biographer, "to have been a woman of *incomparable virtue and goodness.*" That will do. I will not continue the research. *So far as we can obtain a trace,* we see that *all the great* statesmen, philosophers, and especially the reformers—moral lights of the world—*took their stamp from their mothers!* Is not this an honor? What trusts, what responsibilities here! As far as my observation goes, in all my humble research, *wherever* you find a truly good and great man, he owes it, so far as earthly influence can go, *to his mother.* And if such rollicking women as Fanny Fern, &c., would study their own true dignity, and philosophize in their true sphere, instead of dealing their swaggering and swashing blows, alternately, between the inmates and haunters of dram-shops, newspaper club-houses, &c., they would do infinitely more good, and would be far more apt to hand down their names to posterity, radiant with the brightness of that virtue that is all-adorning, beautifying, and winning.

J. DITZLER.

*May* 11, 1860.

For the St. Louis Christian Advocate.

### Conscience—What Is it?

MR EDITOR: I have been a constant reader of the Advocate, ever since its first publication, and have never before attempted to write one line for its columns; and now I do not know if I can so shape my thoughts as that you, or your numerous readers, may understand them. But, seeing an article, in the Advocate of the 8th of March, headed, "Conscience—What Is it?" over the signature of J. H. Prichett, which I thought very erroneous, and waiting until now for the promised remarks from the editor, I feel like suggesting a thought or two. I do not propose to review the whole subject, but to demur to the idea that the dictates of conscience are always infallible, and that it never leads one astray.

I will admit that conscience is universal, and that its dictates are good, in so far as the teaching has been good; that conscience is a faculty, or monitor, that always dictates to do right, according to the best light we have—nothing more, nothing less.

St. Paul, before Ananias, said: "I have lived in all good conscience before God until this day." What had been St. Paul's course of life? Did he not say he had "persecuted this way unto the death, binding and delivering into prisons both men and women"? Again he says, "I verily thought, with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Yet he was following the dictates of conscience. Then, after explaining to the king his trip to Damascus, and how he was overtaken by the way and taught a different lesson, he says, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." Then, of course, conscience dictated a different course to what it had done an hour before.

So, if you can collect my scattering thoughts, you have my views, thus far, on conscience. I would just say, again, that the dictates of conscience are always to do right, according to the best light we have—nothing more, nothing less.

JOSEPH HEADLEE.

*Hickory Barren, May 7,* 1860.

REMARKS.—Bro. Headlee's views are doubtless correct. The decisions of conscience, or the moral sense—and the terms, we believe, are used interchangeably—must, in the very necessity of the case, *always conform to the perceptions of the intellect.* That is, if the mind—the intellect—perceive rightly—see things as they *really are*—then, unless it has been greatly perverted, the conscience will decide rightly, but not otherwise. It seems absolutely impossible for the conscience to decide correctly in regard to any fact, unless that fact has been correctly perceived by the intellect. False views will, to a greater or less extent, produce false feelings.

But there are many other important aspects in which the subject must be viewed, in order to be correctly understood. The editor has not forgotten the promise alluded to above, and hopes that circumstances will allow its redemption ere long.—EDITOR.

For the St. Louis Christian Advocate.

### Discontent.

How universal is it! We never yet knew the man who would say: "I am contented." Go, if you will, among the rich and poor, the man of competence or the man who earns his bread by the daily sweat of his brow, you hear the sound of murmuring and the voice of complaint. The other day, I stood by a cooper, who was playing a merry tune with his adze, around a cask. "Ah!" sighed he, "mine is a hard lot; forever trotting round and 'round, like a dog, driving away at a hoop." "Heigho!" sighed a blacksmith, in one of the late hot days, as he wiped the drops of perspiration from his brow, while the red-hot iron glowed on his anvil, "this is a life with a vengeance! melting and frying one's self over a burning fire." "O, that I were a carpenter," ejaculated a shoemaker, as he bent over his lapstone; "here I am, day after day, wearing my soul away in making soles for others, cooped up in this little 7X9 room; heigho!" "I am sick of this outdoor work," exclaims the carpenter, broiling under a sweltering sun, or exposed to the inclemencies of the weather; "if I were only a tailor!" "This is too bad," perpetually cries the tailor, "to be compelled to sit perched up here, plying the needle all the time—would that mine was a more active life." "Last day of grace; banks won't discount; customers won't pay; what shall I do?" grumbles the merchant. "I had rather be a truck-horse — a dog — anything!" "Happy fellows!" groans the lawyer, as he scratches his head over some perplexing case, or pores over some dry, musty record; "happy fellows. I had rather hammer stone than cudgel my brains on this tedious, vexatious question."

And so, through all the ramifications of society—all are complaining of their condition, finding fault with their peculiar calling. If I were only this, or that, or the other, I should be content, is the universal cry—anything but what I am. So wags the world, so it has wagged, and so it will wag.

BENJ. A. FRANKLIN.

*North St. Louis, Mo., May 7th,* 1860.

### Rev. Wm. Jay's Preaching.

At the first hearing of this preacher, the listener was charmed. His voice, as it has been truly said, can never be forgotten by one who has heard it once. Its fine barytone soothed the audience, and prepared the way for the teaching or admonition that would follow; and, while his eloquence was capable of great variety, he chiefly excelled in the expression of tenderness. His object was to produce impression—not, indeed, on the imagination, but on the heart; and, aiming at this, he threw aside, whenever occasion required, mere pulpit conventionalities. Curt, grave, impressive, he strove to concentrate as much meaning as possible within the compass of his sentences; and, something breaking off the current of his thoughts, he would catch a conception fresh as it came, letting it serve his end, even if it interrupted his argument. The first words of a discourse were often abrupt, and even foreign from the subject to be treated, but they served his purpose of winning the ear, and perhaps the heart at the same time. They were like an arrow just shot at a venture; a first essay of the elasticity of the bow that was bending. And he bent that bow, and leveled those shafts, with an intensity of satisfaction that was apparent in every delineament of his expressive countenance, and fully justified a saying of his own, that he would rather be a preacher of the gospel than the angel that should blow the trumpet at the last day. And the soul, and emphasis, and music of his discourse were such that oftentimes, as we have heard an accustomed hearer—one who knew and loved the man—confess he could almost imagine, as the long-loved voice came upon his ear, that it was, indeed, the utterance of an angel. The sententiousness of his discourses was made happily subservient to their perspicuity, and tended to fix both sermon and doctrine on the memory. A beautiful illustration of this was furnished, not long ago, by one of his congregation, when on his death-bed. It was an aged man. For the last time, he heard his pastor preach from the words: "My presence shall go with thee, and I will give thee rest." The old pilgrim returned no more to Argyle Chapel, but lay at home, enjoying, in frequent meditation, the lessons he had learned there. This last sermon dwelt much in his thoughts. "I wish," said he, "I could give you some idea of a discourse so suitable to my present circumstances; but, though my memory serves me, my speech begins to fail. But think of this:

"1. My presence shall go with thee, to *guide* thee; and I will give thee rest from *perplexity.*

"2. My presence shall go with thee, to *guard* thee; and I will give thee rest from *apprehension.*

"3. My presence shall go with thee, to *supply* thee; and I will give thee rest from *want.*

"4. My presence shall go with thee, to *comfort* thee; and I will give thee rest from *sorrow.*"

Here was nothing scholastic, nothing labored; but here was the voice of a faithful shepherd, sounding in the memory, and cheering the soul, of one of his flock, while passing through the dark valley and shadow of death, and going home to the Chief Shepherd, where there would be no perplexity, nor apprehension, nor want, nor sorrow. "His speech," says a member of his congregation, and one who is himself no stranger to the occupation of the pulpit, "his speech is calm and steady, indicating a mind self-reliant, possessed—content with the divine majesty of his theme. As he speaks, you glide with him through a galaxy of light; and yet he seems indifferent to the grace or other arts of eloquence; never says a word too much, or a word too little; dreams not of a Demosthenes, yet is a Boanerges; recks not of gaudy words, yet is

'When unadorned, adorned the most!'

"How hushed is the assembly! With what power of conviction his plain, manly, devout sentences fix the soul upon his lips, the eye upon his face! Yet what he says we almost fancy all knew before; but who could have spoken it like him? If we fancy we can, let us try. No; it is not a pastor's robe that makes a pastor's *heart;* and we believe the best eloquence is born there."

During the greatest part of his life he preached *extempore,* as it is called; but it would be more correct to say, without verbal preparation. Latterly, on great public occasions, he read his sermons, perhaps conscious of less of that buoyancy of spirit which once rose freely to the hight of the theme, and overcame the exigency of the moment. Even in ordinary discourses he aided his memory by short notes, but in private expressed regret that he had fallen into this new habit, finding it often a hinderance rather than a help. Every one who describes his manner, mentions the emphasis he threw into his reading. The simplicity of language in which a granddaughter of his own describes that perfection of a good reader, conveys a clearer idea of it than could be given in an elaborate description "—— walked down at seven to hear de a grandpa. He preached a most glorious se mon upon 'the manifestation of the sons f God.' I doubt if you can possibly imagine our feelings when the venerable silver-head appeared in the pulpit, and then bent in silent prayer. The expression with which he reads is wonderful: his words distil as the dew, so softly, *and yet so effectually,* do they fall. His manner of emphasizing some passages gives you an entirely new view of them."

Certain it is, that whatever is odd in the address of a public speaker will be remembered when all else is forgotten, and that vulgar fame seizes on those exuberances and hawks them about, until the subject of their garrulity is known, in the outer world, rather by those accidental flashes than by the steady light wherewith he fills his proper circle. Mr. Jay's reputation has often been marred by this treatment; and, therefore, the writer is reluctant to gather up anecdotes that are generally garbled, and, at best, are deteriorated beyond remedy by separation from their contextual position in his discourses, and by the want of that incommunicable grace and influence which were attendant on his most remarkable sayings at the moment of ther delivery. One fragment only of this kind shall be given here. It shows how he could venture to speak, in his own place and to his own people. His object was to impress on those whom it most concerned the truth that "evil communications corrupt good manners;" and to this end he told a tale of two parrots. "Two friendly neighbors bought each a parrot. That of Mrs. A. was a bird of grave deportment, and had been taught to speak a good many *godly* words. That of Mrs. B. was an impious fellow, for his language abounded in *bad* words. Now Mrs. B. felt quite shocked at the irreverent talk of her parrot, and prevailed on her friend to allow the grave parrot to pay a visit to the swearer, in hope of reclaiming the rogue by good example. Well, the two birds stayed together for about a month, and a great reformation was expected in the swearing parrot, from listening to his more decent neighbor; but imagine the consternation of good Mrs. A., on the return of her more grave and decorous bird, to hear him swearing like a trooper! The fact is that, instead of teaching, he had been learning; and from that sad day his language was as bad as his scapegrace associate: thus, 'evil communications corrupt good manners.'" One may imagine the effect of such a parable on a large congregation. But, although the parrots would haunt their memory, we may be sure that the inimitable, artless art of the preacher wound up with a lesson that lay deeper, and would doubtless spring up again to memory, amid the confusion of worldly intercourse. His anecdotes were mnemonic, and therefore useful. But he was himself inimitable; and, therefore, others must beware of borrowing an instrument they can not handle. But the last words—except the benediction—that he ever delivered in Argyle Chapel, were in a sermon on the morning of Sunday, July 25, 1852, that closed in a manner that might almost seem prophetic. With a great feeling, he quoted these verses from the Apocalypse: "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." He made no comment—and how could he? But he pronounced these final words: "If this be heaven, O that I were there!"—*London Biographical Magazine.*

WASHINGTON CITY CHURCH.—We invite special attention to the communications received from Bro. Smithson, and found on this page. They are all bright sunshine on the Metropolis. We need not add a word. By the way, we take the following from the Nashville Advocate, and recommend it to our preachers for adoption:

*Dear Sir:* On yesterday I completed my round of collections, on Rocky Mount Circuit, for the Metropolitan Church, and hasten to make my report. We have six appointments on the Circuit, and the collections were as follows:

| | Whites. | Colored. |
|---|---|---|
| Ebenezer | $3 41 | $1 15—$4 56 |
| Pl. Grove | 1 70 | 1 90— 3 60 |
| El. Bethel | 6 91 | 3 26—10 17 |
| Mt. Prospect | 6 90 | 1 65— 8 55 |
| Mt. Moriah | 30 | 25— 55 |
| Bethesda | 3 75 | 60— 4 35 |
| Whole amount | | $31 78 |

This is about half what I expected; but, when it is recollected that I am a stranger here, and the object one that the people could not feel a very great interest in, I think it does pretty well—an average of $5 29 to the appointment for the whole circuit. And this may serve to show what may be done throughout the entire South on this subject, and with very little trouble. I believe, if you could induce the preachers all to present this subject to their congregations, and take up collections, they could get quite a handsome sum, while no one would be poorer by it. I should like to see this tried.

If I could attend the Southern Conferences, I could stir them up; but this is too late. They ought to do it *now—this summer.*

I believe that the colored people alone, in the South, would make up a sufficient amount. They were asked for it in every congregation. But the preacher in charge is the man to do it successfully.

Yours, etc., T. K. CATLETT.

*April* 9, 1860.

DEAR BROTHER: Allow me to introduce to the readers of the Advocate the following interesting and encouraging letters. I wish to call particular attention to the noble letter of the Hon. W. H. Hammet, and to urge the friends of the enterprise to come forward at once, and accept the generous proposition of Mr. Hammet, so as to enable us to build the Church without further delay. I am sure that the requisite number may be found within the bounds of our connection, to make Mr. Hammet's proposition available; and it is to be hoped that those who are really friends of the enterprise, and able to accept such a proposition, or to become one of the number, will not hesitate to come forward at once, and enroll their names. May we not find the requisite number in the course of the next sixty days? I feel very thankful to our Norfolk friends for their generous and liberal contributions.

It affords me very great pleasure to inform our friends that the Bench of Bishops, at their late meeting in Nashville, heartily sanctioned our enterprise, and appointed Trustees for the Church, residing in different States, to co-operate with me in the accomplishment of the great and desirable work. We will give particulars of the action of the Bishops at another time.

Truly, WM. T. SMITHSON.

*Washington City, D. C., May,* 1860.

DEAR SIR: Your very kind letter of the 2d ult., with your circular of the 28th of February enclosed, did not reach me until last evening. The letter was mis-sent. Hence the delay in its coming.

I have known for some time that you have had it in contemplation to build *a large and an elegant* church on some prominent and attractive site in Washington City, for the accommodation of the people of the South. This, in my opinion, is a work of the greatest importance—"an absolute necessity." I know no place in the United States where such a Church is more needed, or where one such would be more likely to be productive of good. But I well know, at the same time, that the members of your Church in the city are not, *of themselves,* able to build such a church. They must have help from abroad. In order, therefore, to enable you to carry out and complete this great and good work, I make the following propositions:

First. I will be one of one hundred persons who will pay to Mr. Wm. T. Smithson one hundred ($100) dollars each, for the purpose of building, in Washington City, D. C., a church edifice for the use and benefit of the Methodist Episcopal Church, South.

Second. I will be one of twenty persons who will pay to the same person, and for the same purpose and object named above, five hundred ($500) dollars each. Both propositions to be met, and the money paid, before the 1st of January, 1861.

These propositions, if sustained, will give $20,000 for your church. But this sum, with all you can raise in the "District," will, *I know,* be not more than you require.

You have in the Southern Church more than twenty powerful Conferences. Surely, surely you will find in each of these five persons who will meet my first proposition. And surely, surely you will find in each Conference *one* person who will meet my second proposition.

Your great work is worthy the support of every Southern man; and you worthy the thanks and praise of every man that loves the South.

Your friend, W. H. HAMMET.

W. T. SMITHSON, Esq., Washington City.

*Point Worthington, Miss., April* 20, 1860.

*Wm. T. Smithson, Esq., Washington City:*

MY DEAR BROTHER: Inclosed please find check for $100—being the amount of a collection taken up in Granby Street Methodist Episcopal Church, South, in this city, on Sunday last, in response to your last circular.

I need not say that it affords me great pleasure to remit this sum to you, as the free will offering of my warm-hearted people, and as indicative of the interest that they feel in the noble enterprise in which you have embarked mind, and heart and fortune, and for the promotion of which you have labored with a zeal and perseverance so commendable and so disinterested. Surely, with your example in view, Southern Methodism and Southern patriotism will yet crown your unfaltering energy and perseverance with complete success.

Very truly yours, I. R. FINLEY.

The collection would have been taken up earlier, but for circumstances beyond control.

*Norfolk, Va., April* 23, 1860.

RELIGIOUS INTOLERANCE IN SPAIN.—In the British House of Commons, Mr. Whiteside called the attention of Parliament to the memorial from certain British residents in Spain, presented to the Secretary of State, complaining of the restrictions put upon the exercise of religious worship by them; and he asked whether the law of Spain visited with punishment a British subject resident in Spain for professing any other religion than that of the State, or for sending his children to any other than a Spanish school?

Lord John Russell said, we are continually appealing to the Government of Spain with a view to obtain permission for the British residents to have worship in their houses, and the repeal of some of the intolerable provisions of the Spanish law. The penal law of Spain declares that a person who shall celebrate divine worship other than according to the Roman Catholic religion, shall be subjected to banishment, and there are some other provisions of a similar character. But besides all these provisions it seems to be either the established practice, or, perhaps, the established law of Spain, that this law shall be put in force by the clergy, by their calling in the civil force when there is any infringement of the law. There was a case some time ago of a child born of British parents, which was baptized by the medical attendant, who was a Roman Catholic. The child was buried in the Protestant cemetery, and the priest called upon the Alcalde of the place to have the child disinterred, and re-interred in the Roman Catholic cemetery. Mr. Buchanan exerted himself very strenuously in this matter, and at last prevented this being done. It is not the fact that Mr. Buchanan is at all indifferent to, or negletful of these questions. But to attempt to change the law on this subject is quite hopeless. The law is very bigoted, the Government is very bigoted, and the people are still more bigoted than either. But the Government and the civil authorities have no objection, by way of indulgence, to allowing, on the representation of foreign Ministers, in certain cases, worship to take place in private houses; and, with regard to the education of the children, if there were several of them I suppose there would be some indulgence in that respect.

PREACHER-HELP TO PREACHERS.—We must concede that the official gifts of preachers are not necessarily private graces, that preachers have dangers to meet as well as other professors of religion, and that respectful cautions can be acceptable to their good sense; but there is a propriety, if not a necessity, for mutual watch-care among themselves. It may require a preacher instrumentally to fathom and forewarn in regard to the dangers of preachers. The ministerial reader may find nothing else to be so effectively useful in Zion as wisely to lay fibers and draw them into threads, and draw the threads into a cord, by which, without offensive assumption, he may keep back any ministerial brother from some questionable course. It might be equal to saving hundreds of private soldiers to Emmanuel's army. If a major or a colonel go wrong, hundreds of followers may go wrong.

There are certain seasons and circumstances peculiarly calculated to awaken loving jealousy for a ministerial brother's safety. After the tension of Sabbath labors the unbent intellect, by carelessness, may become a dangerous medium of temptation to the heart. There are some kinds of social gatherings, there are ecclesiastical gatherings, there are junctures of exciting controversies, etc., affording ample room for the practical use of a good set of rules for preacher-help to preachers. Such a set of rules have need to be evolved by personal practice previous to paper theory. Then their publication might be much for the Divine glory. The present writer's ambition is herewith to bespeak attention to this line of usefulness from abilities beyond his own. There is a responsibility upon some reader. Should a week be lost? Patient effort will have a double reward.

he Spirit also helpeth our infirmities.